or the determination to act, but preference, adoption, if the object be present, and wish, desire, if it be absent.

Take, for instance, a wish, the earnest wish that this dear friend at present in ill health may recover. Every one will admit that there is more here than mere intellect. No doubt there is intelligence, the conception of the friend in certain circumstances, and the possibility of his being in other circumstances; but it will be readily acknowledged that there is more than mere intellectual conception. We proceed a step farther, and affirm that there is more than mere emotion, than a mere glow of heart, or feeling of delight and attachment. There is all this, but there is something more, which the glow or the attachment may be fitted to produce, (in a mind *capable of desire*,) but which it cannot constitute. Just as the intellectual conception of our friend is fitted to raise the emotion, which, however, is something more than the intellectual conception, so the emotion is fitted to raise the desire, which desire, however, contains an element not in the emotion. It is not difficult to conceive of a mind having the emotion, and yet incapable of the desire. Just as it is possible to conceive of a being with intellect without emotions, so it is possible to conceive of a being possessed of sensibility without being able to form a volition or even a wish. The nerves of motion in the bodily frame do not differ more from the nerves of sensation, than do the volitions and desires of the mind from the mere feelings of delight, interest, and attachment, experienced in what are called emotions.

Later mental inquirers are generally disposed to admit that the volition, the positive determination to take a particular step, the resolution, for instance, to give a sum of money to take our friend to a warmer climate for the restoration of his health, is more than a mere emotion. But if we are thus to constitute a

separate attribute to which to refer volition, it is worthy of being inquired whether we should not arrange under the same head, wishes, desires, and the cognate states, as being more closely allied in their nature to volition than to the common emotions. Wherever there is wish, we hold that there is more than mere emotion—more than a mere receptive state of the soul; there is a voluntary exercise of the mind. Whenever we go beyond the indicative or the subjunctive to the optative mood, we come into the region of a higher attribute. As long as we dwell with pain